

The Fable of the Two Travellers.

On a dark and stormy night, having lost my way in an unfamiliar land, I inquired of a traveller which of two roads before me led to The Great City, whither I travelled. He pointed to the one at my right, mentioned that he had traversed it himself and described its dangers and difficulties. I thanked him and hurried on.

After encountering all of the landmarks the man had indicated, overcome the various obstacles on the way by the methods he advised over a distance of some two and one half miles, though weary and footsore, I began to congratulate myself that in another half mile or so I should perceive the lights of the Great City where I had many friends who would welcome me.

The storm had abated and judging from the graying east, the dawn was near, when through the gloom I noted the bowed form of another traveller who had proceeded me and was seated in apparent despair by the side of the road.

I stopped to cheer him and offer him aid, but his surly growl repulsed me.

“What is the use of going further?” he grumbled—
“THIS IS NOT THE RIGHT ROAD AFTER ALL!”

I was astonished and asked him how he knew.

“I know because the fellow who showed it to me is a common beggar, a peddler, a knave and worse.”

“Even so, but here is the road itself which we have so far found just as he described it; why not continue to the end and find out for ourselves if it is the right one?” I inquired.

At this the other traveller seemed to forget his weariness and cast aside his despondency. Springing to his feet he called to another man I had not seen before because stretched out in the shade of a large rock around which I perceived I should next have to work my way.

“Tell the poor fool why this is not the RIGHT ROAD,” he commanded.

“Because,” glibly answered the second man, “the fellow who pointed it out to us once made his living by selling patent medicine not as good as the medicine my friend here sells. Because unlike my friend, who is a graduate of the best university in Germany, that man cannot show a diploma from any college or other institution of learning in the land. Because he has

married without our approval; because we were not admitted to his confidence in either his love or business affairs and therefore they must be very evil; because he does not know as much as my friend; because he got his information out of a guide book written by somebody else—and Oh because of a great number of things.”

“But here is the road and we have already seen as far as we have come that its topography is identically as described by him as well as by many guide books,” I puzzled.

“All hallucination!” interrupted the first traveller.

“And now I think of it, the fellow who told us the way is a confidence man” chorused the second traveller.

“But the RIGHT WAY is not his property and here is a road as described,” I began feebly.

“Also a cheat and a fakir,” sang the travellers.

“But the ROAD—”

“We thought his name was Smith and it turned out to be Jones.”

“And the ROAD?”

“He wore a second-hand suit of clothes and was a miser.”

“But how about the ROAD?”

“He snored when he slept.”

“Has the ROAD changed?”

“And was not a god as we supposed—why he witnessed a prize fight.”

“To the devil with your god-man,” I burst out impatiently.

“I asked the fellow a civil question and he gave me a civil answer.”

“Here is a ROAD he pointed out and if it leads to my destination what do I care whether you thought him a god or a devil. Let me pass.”

And I left them and proceeded upon my journey.

MORAL—The two travellers will think this a very immoral tale.

“If a man die, shall he live again?” The Great Question.

“There is a natural body and a spiritual body.’ St. Paul.

“Though the skin slip from the flesh and the flesh cleave from the bone, yet shall the body be raised.” Masonic declaration.

“The future estate of man is of such infinite importance that if it is to be discussed at all, it surely ought to be discussed with the full power of the human intelligence and subjected to the fiercest tests of reason—there is not a court in the land that would hang a dog on the sort of evidence that spiritualists use to demonstrate the immortality of the soul.” Rupert Hughes “The Case Against Spiritualism,” in April, 1918, Cosmopolitan.

“The evidences of life after physical death, as obtained by men of science, are evidences which flow from a personal and purely rational course of development. The formula for this course is based upon exact knowledge of certain fundamental elements and principles in Nature—a far more exacting course of discipline than those prescribed by our great universities. This scientific formula remains undiscovered to the world at large more because of public indifference than because of its guardianship.”—The Harmonics of Evolution.

“There are two distinct and diametrically opposed kinds of ‘spirituality’—one the result of the Constructive Principle of Nature in its relation to the individual concerned, the other of the Destructive Principle. Destructive Spirituality is reached by surrender and subjection to the Will and Intelligence of another—Constructive Spirituality is attained by intelligent assertion of one’s own rights and privileges and the discharge of one’s own duties and responsibilities—Development by the Independent Psychic Process, which is the only actual development, is the RIGHT WAY. The so called development by the Subjective Process is the Wrong Way.”— The Great Work.



Dr. Herman Hille

**Dear Friends and Fellow
Students and all Sons
and Daughters of Light,
wheresoever
dispersed around the
Globe,**

There has come from the press this month of March, 1918, a book entitled "TK and the Great Work in America," copyrighted and published by Dr. S. A. West, 720 North Mayfield Ave., Chicago, Ill., price \$2 and addressed to the Masonic Fraternity in particular and to all readers of the Harmonic Series in general.

It is of particular interest to our own group in that it attacks the very foundation of what we have heretofore considered the most beneficent work with which it has been our privilege to come in contact.

Professing to expose as a charlatan, impostor and scoundrel the author of The Great Work and other books, this new volume is but a thinly disguised effort to divert the whole trend of modern thought, so far as it had been directed along the lines

of investigation pointed out by "TK," into the destructive channels of modern spiritualism with its attendant evils of hypnotism and mediumship.

This purpose will doubtless be denied by the authors of the work, who are Drs. Herman Hille and S. A. West, the former for reasons of his own being at present in the background and the latter apparently being nothing more than a foil.

It is neither the intention nor desire here to enter into personalities, either for defense or prosecution.

If the charges made against the individual in that book are true, then we all owe Dr. Hille a debt of gratitude for unmasking him. If they are false, Drs. Hille and West and others with them will as surely receive their punishment under the law of Retribution as will the man they attack if he is really guilty.

It is therefore beyond my province to judge either Dr. Hille or TK,

"By Their Fruits Ye Shall Know Them."

But I do deem it right to call attention to the written works of these men, ask you to compare them carefully and judge for yourself whether the one work is inspired by love, altruism and unselfishness and the other by hate, ambition and utter selfishness.

Who is the Medium and Why?

Without holding any brief for the defense of "TK" or Mr. J. E. Richardson, whose personality may be entirely dismissed from the present consideration, I will ask you to weigh the alleged "evidence" against him in the scales of your judgment together with the astonishing claim of "Dr. West" that much of this same evidence was made possible through the revelations of Florence Huntley from the "spiritual side."

This one thing alone, to me, would seem to vitiate the credibility of the entire record of "testimony." And the reason is plain.

"TK," as the author of two of the Harmonic Series and the inspiration of the other volume, is adjudged by the Hille-West Combination to have been a "medium" of the impressionistic variety. His visits to mediums and the notes of his personal experiences and investigations in mediumship, which he denounced in the Great Psychological Crime as WRONG and

DANGEROUS, are regarded as "proof" that he himself was a medium and the intimation made that so far from his having proved the data given out by him as "scientific," he really "stole" it from others.

Then it is alleged that only two of his students ever received from him the so-called "Technical Work" supposed to enable the individual in possession of this INDEPENDENT METHOD of Spirituality to consciously work on the spiritual plane.

These two students were Drs. Herman Hille, a German, the real author of Dr. West's book, and E. M. Webster, an Austrian.

BOTH OF THEM NOW VIGOROUSLY DENY THE EFFICACY OF THE TECHNICAL WORK in their cases, declaring that such success as they had with it convinces them they were under hallucination.

Therefore, if Florence Huntley, who has been dead for several years, is now repentant of her alleged crimes under the domination of her husband "TK," and has been assisting these Doctors to bring him to justice by helping them obtain "the evidence," WHO WAS THE MEDIUM IN THE CASE?

Is it possible that Dr. Hille and his good wife, who had been an opponent of the Great School and of "TK" for years, have really been holding seances in their beautiful Chicago home, with the alleged Florence Huntley as the "spirit control?"

And just how much of this alleged "evidence" rests upon the testimony of the alleged Florence Huntley and how much does not? The new and energetic book does not inform us.

Therefore an unbiased mind is unable to reach any definite conclusion concerning the whole record, unless he reject it entirely.

The Value of Mediumistic Testimony.

For there is no more dependence to be placed upon such spiritual "revelations" in a case such as this, then there is upon an unknown and unseen stranger that shouts through the telephone claiming that he is George Washington and giving advice as to how to end the war.

According to all evidence ever brought to my attention the medium is wholly unable to identify any individual control and both medium and observers in a seance must rely entirely upon the statements of the "spirit" as to who and what the "spirit" is.

A striking instance of this is to be found in two alleged works on "Atlantis," both by alleged former rulers of the Lost Continent. "Yol Gorro," in "A Dweller On Two Planets," tells Frederick Oliver the capital of Atlantis was "Caiphul," while "Alem Prolex" explains to Mrs. Van Dusen that it was "Atara." Their maps, geography, alphabet, art, science and even grammar agree in no two particulars!

This being the sort of "testimony" assisting in the preparation of the "Hille-West Book," I confess that I am unable to place any confidence in it as a whole.

Elimination and Substitution.

Next arises the thought, "why the reference and eulogy of Andrew Jackson Davis and the intimation that his Harmonial Association is to be revived?"

The suggestion, if not the charge, is made that whatever of value is to be found in the Harmonic Series was virtually stolen from Davis. Having gone to some expense and trouble to acquire the entire set of Davis's works in 21 volumes I think I am in position to state positively that the Harmonic Series was no more "stolen" from them than from scores of other works I have read.

Dr. Davis began his career as the subject of a hypnotist. His spiritual guides may or may not have finally shown him

the way to independence as he claimed. But nowhere in all his writings does he show a definite and comprehensive understanding of the two kinds of spirituality such as contained in the Great Work. He does, indeed, seem to have grown into a vague understanding that there was a difference. But the unbiased reader must forever remain in doubt as to whether Davis remained merely a trance medium to the day of his death.

Furthermore, if it is indeed the purpose of the Chicago Doctors to revive the "Harmormial Association" of Davis, they will inevitably be led into the modern school of Spiritualism, together with all their followers. For it is upon Davis and his works that American Spiritualism was founded and rests today.

And what will they have to say about the charges brought against Davis, as they are now brought against "TK," even though most people today believe those charges false?

There is much that is noble and elevating in Davis works nor do I impugn either his honesty or motives. Yet the fact remains that the results achieved by him and his followers are today diametrically opposed to the results claimed for "The Great Work."

Davis also had his "technical work," though he did not call it so. It was the same now in use by an alleged "Rosicrucian Order" and in some other spiritual schools. It requires an "operator" and a "subject."

I verily believe that the elimination of the Great Work was deliberately planned long ago in order to substitute therefor its direct opposite.

When I was first advised of the alleged misdeeds of "TK" mention was made of a suggestion by "some one" of the Trustees in Chicago, that the Great Work be discontinued and a German work much finer be translated into English and substituted therefor.

Afterward it was explained that this was a mistake and that the "Great Harmonia" of Andrew Jackson Davis was referred to. And now we have Davis presented as a substitute.

The Spirit and Method of the New Book,

We do not have to go outside the Hille-West record to sense the spirit of vindictiveness and hatred that animates the entire - volume. There is nothing constructive in its spirit.

And on the question of "morality" and moral obligations the methods admittedly pursued in digging up the "evidence" loaves much to be desired. There was first suspicion, then a Jesuitical cleverness in "getting the goods" on TK.

A spy system was set upon him. Dr. Hille watched his dooway from his own room. There was a determination to find proof of every suspicion—to clinch it. What they did not know they could guess and what they guessed they asserted. To their sight there was only one possible side and that was very black.

From other sources I learn that the system of espionage included a watching of doors, a peeping through keyholes, a running up and down stairs and a sudden breaking into bedchambers. When nothing wrong was actually found or seen, then they explained to themselves, "this proves thus and so."

Again the alleged author of this new and energetic book was entrusted with the keys to his former employers private papers, his library and personal notes for the purpose of enabling him to pack them up and forward them to their owner.

Yet we find this "new and energetic book" wallowing in them, revelling in them as "evidence" to support its claims, quoting to suit its own purposes, making cartoons and quips and vulgar jokes over its own interpretations.

The methods by which "TK" made his living are criticised, his most intimate affairs tossed out to view, always with a sinister motive attributed to everything he said or did.

In short, the "new book" gives ample evidence that its authors had neither the breadth of view nor the desire for it, to even imagine a different interpretation of facts (when they were facts) from that they have imagined.

The Question of "Money."

To them, the whole efforts and ideal of the Great School represents a "get rich quick" scheme of one individual. With perhaps more justice the same might be said of this "new book" itself, from which one of those back of it, cheerfully informed a Friend, a "handsome profit" had already been realized, though this statement was quickly modified to "a modest profit."

It never occurs to them for example, that in order to give physical expression to some of the ideals of the "Great School In America," not a- hundred thousand nor several hundreds of thousand dollars, but literally millions would have been required.

It never occurred to them that possibly an individual, whose mind looked to a day when hospitals, schools, libraries and other beneficent institutions should dot this land, under the direct guidance of the Friends of Humanity, might hold in his legal possession great wealth and yet be individually poor, because, aside from his own personal expense each month, the entire revenue was regarded by him in trust for purposes not comprehended in a narrower circle.

Many more possible and entirely different constructions of fact (when it was fact and not gossip) likewise did not occur to these apostles of "justice."

Some Tender Consciences.

But assuming that the man “TK” was guilty of every crime charged against him and that he refused and still refuses to either defend himself or explain to his accusers. What then?

He retired from all connection with them, and aside from once committing the shocking breach of conventional courtesy and calling one of the seven trustees a “monumental liar” he has ever since kept his mouth closed—perhaps because he can make no defense and again, perhaps because his enemies are about to do for him what he utterly failed to accomplish for himself and the School, namely the destruction of his own personality and its elimination from the future of the Work.

To these “Trustees,” for the express purpose of enabling them- to have a free hand in forwarding the Great Work to which they declared he was a detriment, “TK” delivered without financial consideration of any sort, all his interest in his own works including the copyrights and plates and the remainder of the books themselves.

Did these “Trustees” carry forward the work?

Did they discharge or attempt to discharge the obligation they had assumed?
Emphatically no!

On the contrary they devoted themselves to winding up the physical affairs of the Great School that had come into their hands. They held that their “personal responsibility” was so heavy upon them that they could no longer consent to the sale or distribution of the books.

As Dr. West informs us they regarded themselves as responsible for the spiritual welfare of some 2,000 to 4,000 persons at least if not of 20,000 or more who had read the Great Work.

Feeling thus and that their consciences could not approve the carrying out of their obligation to FORWARD the Work, did they at once stop the sale of the books or gracefully retire from their untenable position?

Again No!

For some time they continued to sell the books. Lately they have agreed to sell the entire remaining stock and permit others to assume the responsibility as many have been willing to do.

But in the meantime these "Trustees" have haggled and argued and disagreed among themselves, some being for carrying on the work and others opposed to it. To all who have offered to take from the shoulders of these self constituted spiritual fathers of the former students, the burden of "personal responsibility" a deaf ear has been turned.

Just who authorized them to become the spiritual guardians of man and women with as much intelligence and love of humanity as themselves, Dr. West does not tell us,

The Work Was To Be Destroyed.

But he does tell us very plainly that not only "TK" and his poor personality was to be destroyed, but that the entire work was to be obliterated. This confirms what Dr. Hille himself once stated to a former Instructor—that he (Hille) "intended to see that nothing more grew on that stump."

A careful reading of the Hille-West Book arouses the suspicion that this determination existed long before the open attempt now made to dismiss the *Harmonics of Evolution* as a harmful "sex-book," the *Great Psychological Crime* as an inspirer of needless fear and the *Great Work* as a wellnigh useless collection of moral essays.

"Trustees" Permit Hearing of Only One Side.

If the "Trustees" had been sincerely desirous of a full and free discussion of what should be done, and were honest in their pose as guardians of the spiritual welfare of the students they surely would have granted the same privilege to our own group, composed of students that they granted to their President. Dr. Hille.

Dr. Hille and others supporting him had at their command the entire mailing list of *Life and Action* as well as a record of every purchaser of books. These enabled them to reach with their circular letters and this "new and energetic book," thousands of persons this little letter will never reach.

While it was permitted by the "Trustees" that Dr. Hille advertise his charges against TK in combination with a few good words for his "*Vito-Chemical Remedies*" and Dr. Lindlahr send out his sorrow over the failure of his one time friend in the same breath with an advertisement for his "*Nature Cure Institutions*," the same channels of communication were barred

to us and are barred to every one that has any protest to make or constructive suggestion to tender.

In behalf of our own group, I formally requested the "Trustees" to grant us the courtesy extended by themselves to themselves and was refused.

While I confess it was nothing more than I expected, yet I made the request to be fair to them. If we were wrong we believed it for all the students and not the would-be monopolists of our spiritual welfare to judge. Were the "Trustees" either just or normal in their refusal?

The majority of these "Trustees" I believe to be honest and well meaning men dominated by one man they consider THEIR majority and to whose will they have bowed.

And in my humble opinion you will some day discover that the genesis of this disintegrating movement is to be found as far back as 1909-10. I will only refer here to a few publications that seem to me to throw Light upon the matter.

"Freemasonry, the Open Door to Damnation," first published in the official Roman Catholic organ of the Diocese of Chicago.

The same article with comment and exposure in Life and Action.

"Who Are The Jesuits," by Jesuit Father Chas. Coppens, published at the Jesuit headquarters in St. Louis, quoting Life and Action.

The establishment of the "Catholic Bureau of the Central Verein," by the Jesuits at St. Louis, for the admitted purpose of destroying Freemasonry in America, and its publication propaganda.

The Catholic Encyclopedia, Vol. 10, Article "Masonry" by Herman J. Grueber, a German Jesuit, promising America a German "kulturkampf" which we now seem to be enjoying in every department of our national life, from physical to spiritual schools. This directly attacks Dr. J. D. Buck, then Assoelate Editor of Life and Action, and so far as the Jesuits may have been aware, possibly "TK" himself.

Concerning this same Herman Grueber, we have it on the authority of a German nobleman who was himself 14 years a Jesuit and studied under him, that Grueber is a most unscrupulous liar with regard to Freemasonry and all that springs from it.

Within the past few days a caller assures me that Theosophy also, as well as some other spiritual movements, has by no means escaped the “made in Germany” brand of “kulturkampf” since this war began.

And if you could inquire from those who know, you would discover that quite a time before the alleged “exposure,” the United States Secret Service frankly explained to students in opening certain mail to and from Chicago, their real purpose, and yet these students were led to believe the “Jesuits” were after the Great Work. But Jesuits do not work in so open a manner.

The Work Will Not Be Destroyed.

Now my friends permit me to ask you a straightforward question. I have told you something of WHY I cannot place any confidence in the book of Drs. Hille and West. But that is merely my own personal opinion in which I think I am justified.

You may not think so and you may place full credence in all the charges made against Mr. J. E. Richardson, otherwise known to us as TK. That likewise is your privilege and business.

The question I want to ask you is this.

Granting that everything charged against the author of the Harmonic Series books is true, that he has failed to live the life he urged upon others and that as an individual he has no further interest to us but is entirely obliterated from our minds and erased from the list of our friends and acquaintances. Suppose, in other words, that we eliminate him and his personality entirely, relegate him to the pages of history along with other alleged impostors such as Cagliostro and Mesmer were supposed to have been. What then?

Does the obliteration of “TK” affect the value of his written works? Is the “Great Work in America” thereby destroyed— for you?

It is not destroyed for me, nor for others who have assured me they felt as I do.

The Great Work can never be destroyed as long as men and women of intelligence carry it on as they have done for centuries and ages.

Whether you call its origin and inspiration "The Great School" or the Venerable Brotherhood or The Schools of the Prophets or by any other of the names that have come down to us to be usurped by others, that it had an origin and that it has been continuously prosecuted, no real student of history will be prepared to deny.

Its students have been many if its master have been few.

Has not Albert Pike embalmed it in Scottish Rite Masonry?

You glimpse it in Olivers romance of Atlantis in Bulwer Lyttons Zanoni, in Bacons and Andreas Rosierucian effort, in Spensers Paradise Lost and Paradise Regained, in Dante's immortal works, in the Romance of the Rose, and so on back through the centuries.

Dig into the origin of the great religions and you will find it there. Orpheus taught the "Harmonic Philosophy" in ancient Greece and Pythagoras clothed it in mathematics while Plato gave it a dress of mystic philosophy.

The very name of "Great Work" catches the eye from the "Religion of the Stars" by the founder of the modern "Order of the Magi" back through the Alchemists of the Middle Ages who spoke often of the "Magnum Opus."

The author of the Harmonic Series made no claim whatever as inventor of the philosophy. His only claim to originality was that he gave it a new setting and presented it once more to the world in the new garb of popular science. The Harmonic books speak for themselves as to whether they make good that claim.

Standing On Our Own Feet.

Have you been among that sorrowful number to which the authors of the Hille-West Book admit they belonged, that made of "TK" a god, a superman, and infallible pope?

If so, naturally the elimination of "TK's" personality will leave you nothing to lean on. And if you are still seeking a leaning post, you will just as naturally hunt up some other man or woman to worship.

Or are you a man or woman with a mind of your own, taking nothing for granted, as the Harmonic Series urges, but determined to investigate for yourself. If so you stand upon your own feet, the captain of your own soul, ready to help and be helped to receive and to give instruction. Of such are the "Sons and Daughters of LIGHT."

We worship one God only by whatever name we may call Him. To us all men and women are brothers and sisters. To our Elder Brothers in this world or the next we render the respectful homage due to superior knowledge, holding ourselves their equals in all else. We have no confession to make that through an idolatrous cast of mind we permitted our eyes to be blinded and our intelligence clouded by any man's personality.

And this attitude of soul, we have each and every one arrived at through careful study of the Harmonic Books and a sincere effort to apply the principles of the philosophy therein explained so simply, to our own lives.

That others were obstructed from the philosophy and threw it aside to worship an individual is a matter of sincere sorrow to us. Let it be so never again.

"The Sons and Daughters of Light."

Because this epistle may come into the hands of those who are strangers to us, I will explain this title by which our group is at present known.

It was suggested to me from a source I can regard in no other LIGHT than directly from the Great Friends—just that title and no more. What significance it had at the time I could not fully understand.

Since the Hille-West Book has been issued I observe therein a reference to the "Sons and Daughters of Universal Light" as those who are not to be led astray by the Harmonic Books.

What that title meant to the authors of the Hille-West Book I do not know, but they can rest assured we have not been led astray.

Also the writer hereof, edits and publishes a national newspaper (a small affair) devoted to Freemasonry called "LIGHT." This has no connection whatever with our group name though it is very naturally friendly toward the group and its work.

"The Sons and Daughters of LIGHT" is not an organization in the common acceptance of the term. It is a voluntary association of Friends of the Work endeavoring to live and teach it. Membership in this group does not depend upon dues or fees or physical initiation, for there are none of these requirements.

Membership is determined solely by the attitude and desire of the student, and is the nearest approach on this earth we know of today to that determining "Law of Spiritual Gravity," which is said to be operative in spiritual affairs.

Literally you ask and receive, knock and enter.

A Program For Future Work.

As the publication of this letter was only made possible by the generous and voluntary financial aid of one of our group who seemed to sense our need from afar, I will not endeavor here to give in detail the program being outlined for our work in the future, nor to review that already accomplished.

But I may mention that at this writing we believe through the efforts of some forty or more who have made some personal sacrifices to that end, that we will shortly be in command of the remaining stock of Harmonic books and supplementary books with the exception of the Great Work, which seems to have been definitely suppressed or withdrawn from circulation by the Trustees who are now selling the balance. The total price asked is around \$5,000 and we have succeeded in making the first payment of a little more than one-fifth.

The Great Work, of which no further copies are said to be in circulation, we intend to republish unless the "Trustees" finally yield to the demand that may follow the "Hille-West Book" and publish an edition of their own with their own preface to it. We have no desire to injure their feelings by violating their copyrights if they will listen to reason. These copyrights exist only for the United States.

Our own private edition would have made its appearance by now but for the efforts to obtain the rest of the books, and will come forth as soon as our finances are rebuilt. It will be obtainable only through the Friends who make its publication possible by co-operative effort, wherever these friends happen to be.

Also we are now preparing to so divide the country that members living in each section may be put into touch with each other, and when war conditions, which now occupy much of the time and attention of all of us, including instructors, permit, the work of instruction will be resumed.

But in thus lightening the burdens that have so far fallen upon me as the voluntary clearing house and recruiting station, it is proposed that each and every student of our group will have an individual part of the work to carry forward. What this is you will be advised hereafter. We want you to know now that the plans are under way despite temporary difficulties.

Changes Necessary.

Since Drs. Hille and West have violated their obligations and become fore-sworn men, in publishing the official questions and answers of the "M. C." course, designed as the final test of worthiness and intelligence for instructors in the philosophy, in all probability some changes in the methods of instruction will be necessary.

All that went before that course was for the purpose of making absolutely sure that the Student comprehended the philosophy in every detail and had no misconception of either its fundamental principles or its specially devised nomenclature.

Where words long in use had come to mean so many different things and meanings could be twisted by individuals into definitions absolutely the reverse of those set forth in the Harmonic books, as has been done in the "New Book," it was and is essential that all students have a common understanding and use a common language in connection with all definitions and statements of scientific principles studied by them in the text books.

The 'M. C.' examination when successfully passed by the Students was thought the best possible proof that he has this common understanding, because he had to arrive at the correct answer in one word without the least help from his Instructor. Like the famous two commandments that embraced "all the law and the prophets," the "M. C." embraced in its simplicity, the entire philosophy of the Great School stated with scientific exactness.

The twisted morality of any man that could find justification in "exposing" these answers and questions, which he had solemnly obligated himself as a teacher, to hold inviolable, when no possible purpose could be subserved other than to make necessary some change in the future curriculum of instruction, seems to be the keynote of the whole "Hille-West Book."

It is not claimed by Hille-West that there is anything

wrong or immoral in the "M. C " because it shows on its face the highest conception of morality as an exact science.

As a disgruntled college professor might hand over to the Students he was leaving forever, the answers to all the problems forming the course of instruction in that college, just to annoy the rest of the faculty, so Hille-Vest seems to have done.

To say the least, such action cannot inspire great confidence in him as an ethical teacher.

However there are others of the faculty who are competent to reformulate the entire course of instruction without changing any of the landmarks.

A Final Word.

In closing, I desire to make it clear to every one who reads this, that while I deliberately projected myself among you as a volunteer from the ranks for the purpose of acting as a recruiting station and temporary center of correspondence, because I did not see any one else doing it, I am not posing as a leader, a teacher, a Master or an authority.

Among our group are men and women far more intelligent and competent than I, I have neither the desire, qualifications nor time for "leadership." Having nearly completed the preliminary work I "wished on myself," I hope soon to deliver into other hands better fitted than mine the work of "carrying on." But I shall always be grateful to you who have become so near and dear to me and ready at any time to assist in the Great Work. I will love and thank you always—just a Friend and Brother among you, back in the ranks again.

Sincerely and Fraternally,
J. W. NORWOOD.

